

Poetry.

A TESTIMONY.

JOHN CRAWFORD MACKEY.

He leads me, Jesus leads me
By his own hand! Throughout this strange
land

He leads me safely on,
Until at last I'm done
With all below, and then I sweetly go
To him above.

He loves me, O. He loves me!
What love is this, His love, that prints its kiss
Upon my heart of hearts
From whence it ne'er departs?
Its glow fills all my soul, enraptures all
With fire Divine.

He keeps me, ever keeps me
By night and day; e'en when at last I lay
Me down in him to die.
He keeps me and I lie
Resting on Him alone, He does atone
For all my sin.

He sends me, now he sends me
To sinners lost, to tell them what it cost
To save them from their sin,
And bring them all within
His shelt'ring fold, and have them young and old,
Securely kept.

He leads me, He loves me, He keeps me
All of His grace; and shows his radiant face,
As on love's mission He
With love's message sends me.
I go, I go, dear Lord, and haste to do
Thy blessed will.

Contributions.

EPLURIBUS UNUM.

C. H. BALSBAUGH.

A dead member in a vital organism is an anomaly. Life, consciousness, activity are the essentials of all responsible being. "Because I live, ye shall live also," is the substance and sum of Christianity. "Every thing after its kind," is the divine order in the material and spiritual realms. "Let this mind be in you, which was also in Christ Jesus." This settles the fact of our regeneration, and the voluntariness, constancy and manifoldness of our service.

In the order of reason, life precedes organism. Out of the vital principle proceed assimilation and development. Church membership is not genesis. "We are His workmanship, created in Christ Jesus." Eph. 2: 10. Generation is more than induction. "The life hid with Christ in God," is only by the Holy Ghost. Col. 3: 3. "We are quickened together with Christ." Eph. 2: 5. I find people very ready to assert their church-membership, who are dumb when questioned as to their conscious union with Jesus Christ. We need no argument to assure us of our physical being. The proof lies in consciousness and its incontrovertible issues.

Is the higher life less self-vindicating? If we are really Christians, the fact is as patent to ourselves as life in the lower scale. Ecclesiasticism is becoming our snare. It is not our inter-relation that warms us into life, but it is the condition that gives opportunity for large expression of life. "Marvel not that I said unto thee, ye must be born again." John 3: 7. This is more than all its subsequents.

God never meant that we should have any education, high or low, *but in Him*. The typical mind is Christ. "In *Him* are hid all the treasures of wisdom and knowledge." Col. 2: 3. Science can discover and philosophy arrange only the divine secrets of the universe. "By him were all things made; and without him was not any thing made that was made." John 1: 3. Nature is a divine hieroglyph that leaves us all without excuse. Rom. 1: 20. Our education is indeed pitifully low. Not one in a thousand even knows how God turns a mouthful of bread into blood, and brain and nerve and muscle and bone. Who can tell the wonderful economy of respiration, or of sleep, or of vision? How little we honor God in the mysteries and uses of our physical being. To know God in Christ by the Holy Spirit is the key to all true wisdom. Christ's teaching shows that every object and process in nature was to Him a divine parable of spiritual truth. His indwelling by faith will make us "all eye, all ear," to the tuition of the divine teacher. Holiness, docility and wisdom go together.

There is no incentive to christian work like the constraining love of Christ. To live by rule is legality, and makes a dry, unsavory experience. *Christians* are easily enlisted in all measures that contemplate the edification of the church, and the extension of her borders. A normal life finds its highest joy in such activities as give it widest and most harmonious expression for its own perfection and largest usefulness. Let Christ be freely apprehended, and there will be no trouble in engaging members in all needed forms of service, even to the plucking out of their eyes. Gal. 4: 19.

There is not a superfluous member in the body of Christ. The little toe is needed. The Holy Ghost vitalizes and utilizes all. "God hath set the members every one of them in the body, as it hath pleased him." "He hath tempered them together," so that there is neither lack of honor nor service in any part. 1 Cor. 12: 18, 24. A plea for exoneration from the work of the Lord, is a strong indication of a parasitic character. The more we dote on creeds and forms, the more self-centered and fruitless our life be-

comes. Symbols are not christian work, but represent it. The word "*out*" in Phil. 2: 12, and "*for*" in verse 13, give scope to all the energies and measures within the compass of all christendom. A christian drone is an irreconcilable paradox. We are not so poor as not to be able to offer a refreshing draught to some thirsty soul, or pour water on somebody's hands. Matt. 10: 42; 2 Kings 3: 11.

Especially is women adapted to the ministry of "the love of Christ which passeth knowledge." She is the great soul-winner in the divine economy. The plastic age is hers to mould for God. The eternal must become man and redeemer through her vestal medium. Her nature is more open to the divine solicitations and in an unusual degree God has vested her with the glorious ministry of redeeming the world. O woman, sublime and responsible is your vocation. See that you "magnify your office."

THE RICH YOUNG RULER.

[Read at Ashland S. S. by Jessie McKinley.]

In this young man there were many things to be admired but, there are some things in which he was deficient. This young man was to be admired not only for obeying the law and his parents, but because of many rare and noble characteristics. He was rich and a ruler. He forgot his wealth, his high and social position, and in such cases there are always some who are ready to criticise others, and especially when they are making inquiry after eternal life, as was this young man.

In our day the young and rich and those of high social position are seldom found deeply interested in eternal life. Most young men in his position would have at least stood, but he humbled himself; took a lowly place and addressed the Master in terms and tones of reverent respect. He was not ashamed to confess his lack of spirituality and earnestly seek after the thing that he lacked. Usually, when men are young, rich and of a high social position, and religious to a degree that would enable them to say that they have kept the commandments from their youth up, they are so proud of themselves they would not think for a moment that they lacked anything, much less voluntarily confess it. A deficiency was, that he was proud of his morality. Men who have great moral excellence without the knowledge of God in Christ are usually very proud of themselves. He was very ignorant. He only thought of doing good actions toward men. He was selfish, he was not willing to give up gold for eternal life. Here we can see how sin and selfishness, ignorance and pride may be hidden away under the fair outward show in the flesh.